per cent.

565 The difference in wealth among these three principal strata still [582] has its repercussions on social attitudes. Daughters of well-to-do peasants seldom marry small-holders' sons, and even more seldom those who work for wages or shares as do the workers in the collectivized [608] agricultural system. Nor does the choice of godparents--so influential among the Magyars--transgress these class limits.

Factors other than wealth contribute also, although to a lesser extent, to social differentiation. Professionally, the more settled farmers look down upon the few remaining herdsmen and their roving way of life. Even among the herdsmen themselves there are different castes: the cattlemen are the most respected, less the horse herders and least the shepherds and swineherds. Religion is no longer a differentiating factor, although it can be observed that in a few communities people of the same confession still tend to live in the same section of the town.

609 There are also regional differences; each village has its own tradition and peculiar customs; its inhabitants tend to be suspicious of villagers from other regions. In many a town, admission ceremonies are observed at which newcomers are thrown into or doused with water,

596 (historically: arrows) of different length to determine the order of choice.
[428] The ancestral house, its immediate surroundings, part of the equipment and a share of land remains with the gazda which, upon his death, reverts to his youngest son. The Palóc have special customs connected with vilakozás.

To the family circle belong also the foradott vő, a son-in-law who has married the only daughter of the gazda and has, therefore, been
● [608] admitted as a full member of the family, and [illegible] foster brothers (tejtestvér 'milk-brother').

357 The servants and laborers who work for the gazda[1] are treated on the basis of almost complete social equality with the other members of the family; with them they share living quarters and food.

608 The institution of several koma (godfathers') broadens the family circle also. In most parts of Hungary, a child will have at least a dozen godparents, and these sponsoring couples (one couple is called 'first godparents') chosen by the parents, are considered as belonging by virtue
[601] of their sacred office to the family itself. The parents and godparents address each other with the polite mara, regardless of age, and their relationship is considered to be so binding as to suggest blood relationship;
[illegible] indeed, in some parts of the country, marriage between the children of parents and the first godparents is considered incestuous.

1 [head of household -- Analyst]

844 The mother delivers her child lying either in bed, or in some parts of the country, on the floor, the latter method being general as late as the middle of the last century. The woman in confinement [608] is considered to be unclean; for this reason her godparents are in charge of feeding her and she is supposed not to cook or to perform other household duties. This custom survives in some parts of the country only in the form of the komatál, 'the godparents' dish,' now merely a gift of victuals extended to the young mother.

842 Birth control, although frowned upon by the Catholic Church, is more or less general among the peasants. In most cases, it results from simple economic considerations, whereby the financial position of the family determines the number of children they can afford. Birth control, however, assumes the character of a popular institution in some regions of the country, as the Ormánység, Sárköz, the southern shores of the Danube, Göcsej, Őrség, Tiszazug and the valley of the river Garam, where the egyke, the policy of a single child, is the social norm. Arguing beyond the economic hardships suffered by the inhabitants of these regions, some authors explain the egyke as a sign of a deep-seated social unrest, a kind of revolt against the peasant way of life.

000 The belief of the Magyars in man's survival beyond the grave

851 taken away, it is advisable to tie a little red ribbon, or at least a string to his ankel, so that no one shall cast a spell on him; and no one must say that he is a beautiful child, because even that counts as a spell.

846 In the Palóc country the women must not go outside their yard for a whole month after their child's birth, and even if they step out of the house they must wrap themselves in white linen, and look neither to the right nor to the left . . .

846 608 The mother has little work to do during these four weeks, as her women relatives provide her with everything during that period . . . Foremost and for the longest time of all, the godmother of the child. This is what the godmother has to provide on the last day of the obligatory four weeks: 1. beef broth, 2. stuffed chicken, 3. four cakes, each one two feet three inches long and just under two feet wide — or to put it simply, as big as a millstone! 4. 16 to 18 cracknels, each having a diameter of two inches and a half; five plates of sweets, and to each plate a bottle of wine. This sending of food, which is usually called «friends' basket» or something of the kind, is done with the best possible taste and tidiness. The godmother dresses up in her Sunday clothes, her plates and dish clothes are resplendant [illegible] cleanliness, — that is how she goes to the mother who is laid up.

851 In some places the baptism feast is on the day on which the christening took place, in others it is three or four days, occasionally even three or four weeks later, that is once the worst days are over and the mother can also be up and take part in the entertaining. At a strict baptism only the women may take part, but often the men of the household are also allowed in. In some places there is a christening dinner, in others a supper. Amongst the Matyós, even in the poorest house, there are at least five or six courses, in well-to-do

10: Viski E-4, 5 (no date) 1932 EC1 Hungary EC1

851 families more. This is the menu of a christening feast: beef
[262] soup, boiled meat, cabbage with pork, chicken soup with noodles, a milk pap with butter or honey, or sprinkled with sugar; «paprika» chicken, fried sweets and naturally wine. In many places each guest contributes something to the christening feast: the godmother especially is literally weighed down by the amount of sweets she provides. She gives five or six cakes the size of a mill-stone, as we described them above, four round cakes, six poppy, four cheese and four plum cakes, other poppy cakes and one bottle of wine. All this is heavy enough for one weak woman . . .

At the end of supper the child is put on the table for a little while in beautifully clean swaddles and then everyone gives something for the babe; if it is a boy, this is called «spur money», if it is a girl, «skirt money».

• 608 But the godmother has not finished her duties when she has carried her heavy load to the christening supper: she has still to produce her godmother present. In many places this may be done within a year after the birth. Amongst the Palóc this is a girl's due: — a red Cashmir kerchief, a linen skirt, a frilled linen shirt, with its shoulder and front beautifully embroidered, (the godmother has to embroider it herself) silk ribbons for shirts. This is for the boy: — a frilled, embroidered linen shirt, a waist coat with innumerable buttons, a round hat with ribbons. This is the boy's first outfit when he begins to walk.

851 A few weeks after the christening feast the Palóc and the Matyó women go to be «churched». The young mother puts on her best clothes, takes the babe on her arm, covers the child with ten to fifteen coloured kerchiefs, — this is also the custom at the baptism, — and goes to be «churched», thanking Got that «He blessed her house with such joy».

774 It is wise to hurry with the baptism, because so long as the babe is unchristened the devil easily gets hold of it,